

Native American Heroes



by Joe Burton

Opechancanough

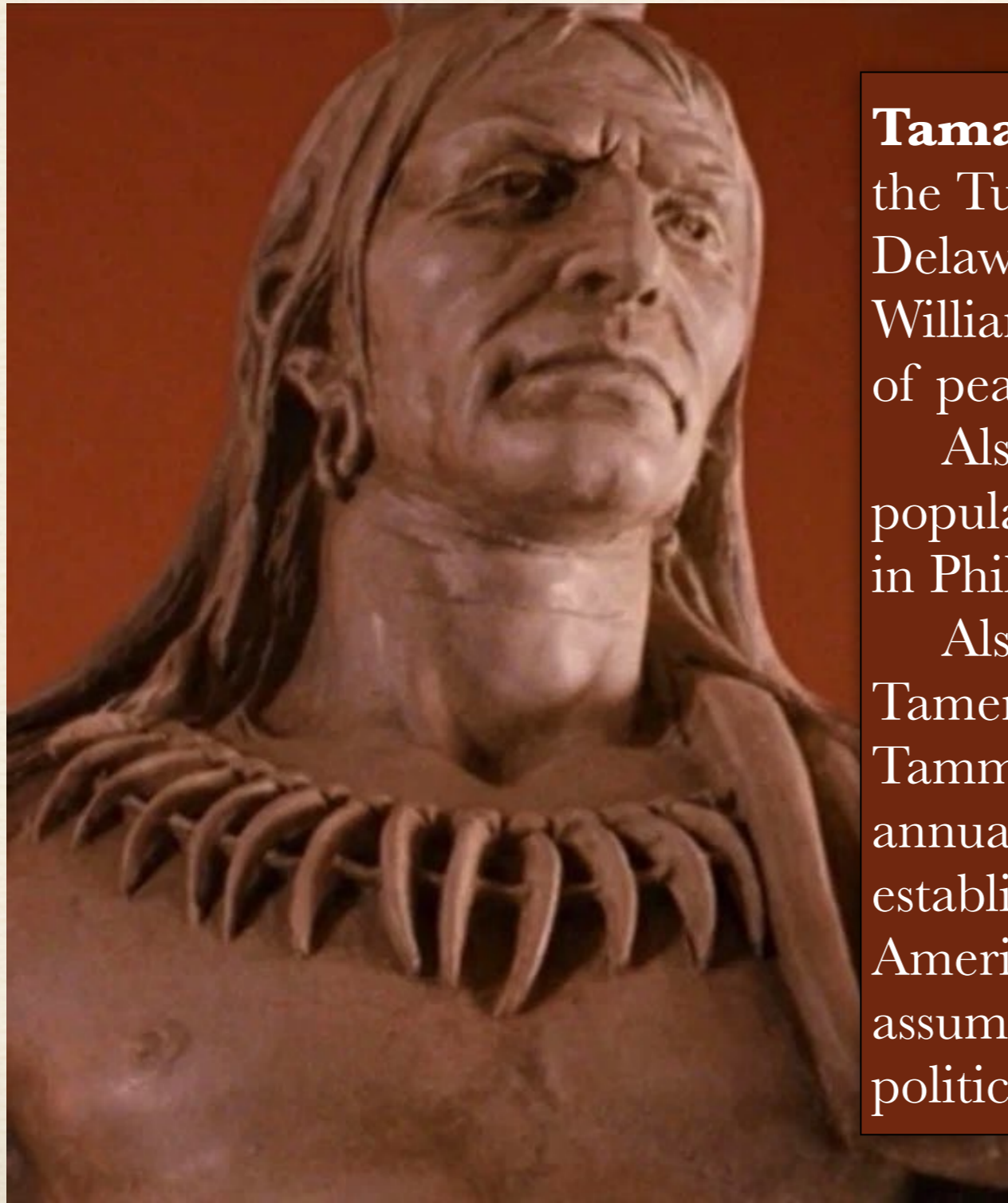


Opechancanough was paramount chief of the Powhatan Confederacy in present-day Virginia from 1618 until his death. He had been a leader in the confederacy formed by his older brother Powhatan, from whom he inherited the paramountcy.

Opechancanough led the Powhatan in the second and third Anglo-Powhatan Wars, including the Indian massacre of 1622.

In 1646, the aged Opechancanough was captured by English colonists and taken to Jamestown, where he was killed by a settler assigned to guard him.

Tamanend/Tammany/St. Tammany



Tamanend was the Chief of Chiefs and Chief of the Turtle Clan³¹ of the Lenni-Lenape nation in the Delaware Valley signing the Peace Treaty with William Penn. Tamanend is best known as a lover of peace and friendship.

Also referred to as “Tammany,” he became a popular figure in 18th-century America, especially in Philadelphia.

Also called a “Patron Saint of America,” Tamenend represented peace and amity. A Tammany Society founded in Philadelphia holds an annual Tammany Festival. Tammany societies were established across the United States after the American Revolutionary War, and Tammany assumed mythic status as an icon for the peaceful politics of negotiation.

Metacomet/King Philip



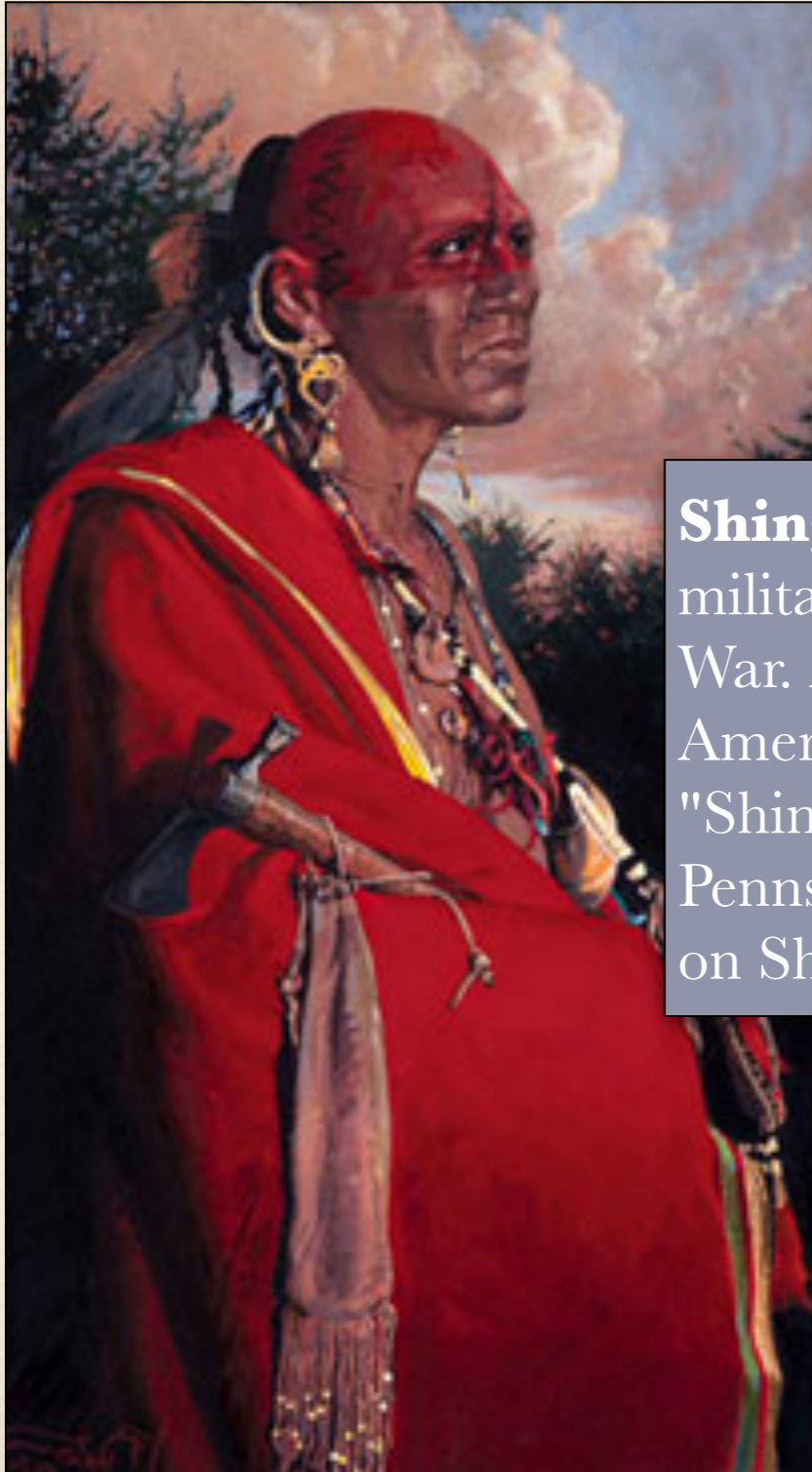
Metacomet (was sachem (elected chief) to the Wampanoag people... he became sachem when his brother Wamsutta (or King Alexander) died shortly after the death of their father. One of his sons was sold into slavery in the West Indies following the defeat of the Native Americans in the King Philip's War.

Initially, Metacom sought to live in harmony with the colonists. As a sachem, he took the lead in much of his tribes' trade with the colonies. He adopted the European name of Philip, and bought his clothes in Boston, Massachusetts.

The colonies continued to expand. To the west, the Iroquois Confederation also was fighting against neighboring tribes, pushing them from the west and encroaching on Metacom's territory. The colonial leaders of Plymouth forced major concessions from Metacom - he surrendered much of his tribe's armament and ammunition, and agreed that they were subject to English law.

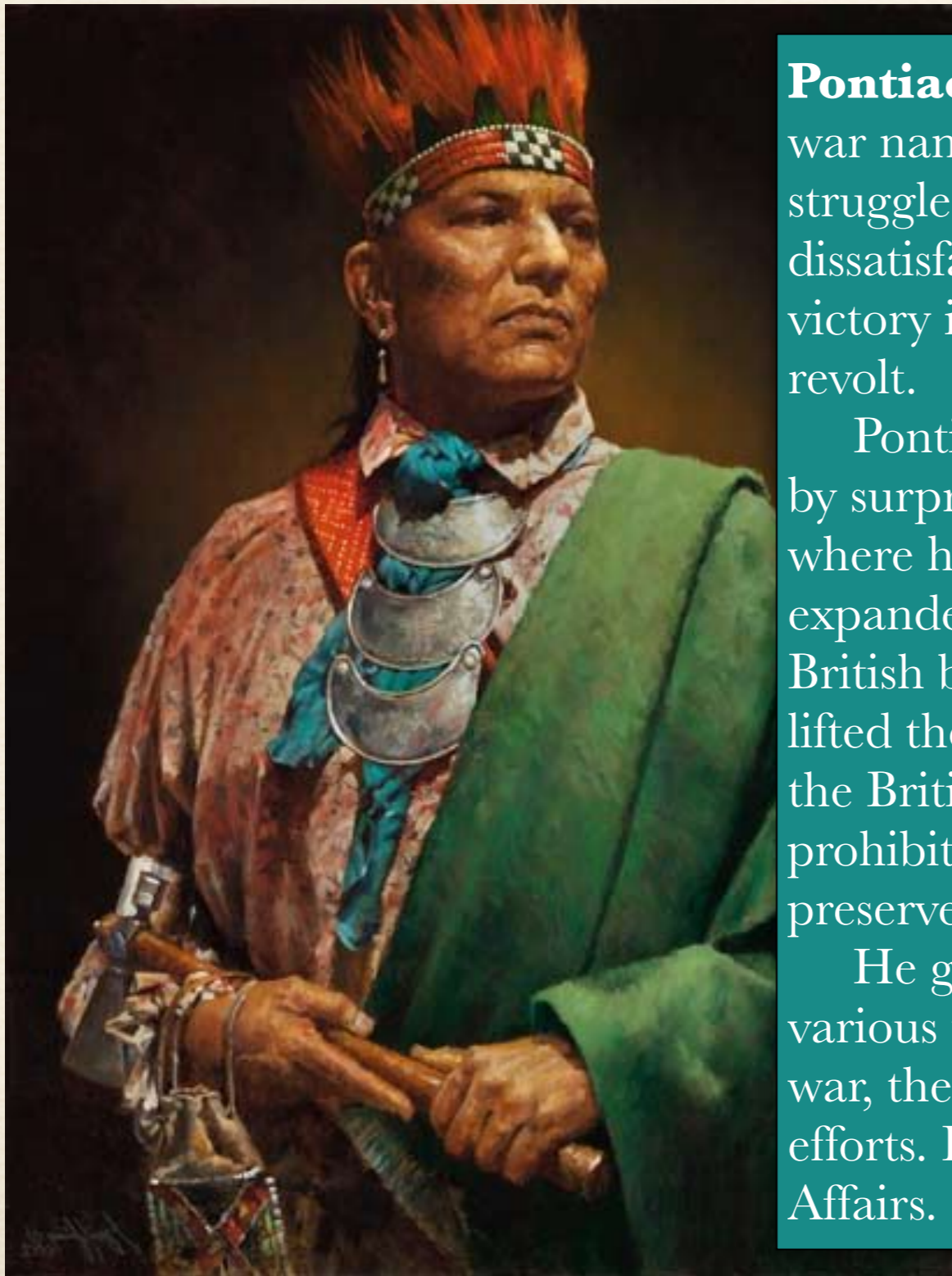
The encroachment continued until hostilities broke out. Metacom led the opponents of the English, with the goal of stopping Puritan expansion.

Shingas



Shingas was a Lenape chief and warrior who became noted for his military activities in the Ohio Country during the French and Indian War. Allied with the French, Shingas led numerous raids on Anglo-American settlements during the war, for which he was nicknamed "Shingas the Terrible" by the settlers. The colonial governments of Pennsylvania and Virginia responded to these raids by placing a bounty on Shingas.

Pontiac



Pontiac was an Odawa war chief known for his role in the war named for him... leading Native Americans in an armed struggle against the British in the Great Lakes region due to dissatisfaction with British policies. It followed the British victory in the . He was the mastermind and leader of the revolt.

Pontiac and 300 followers attempted to take Fort Detroit by surprise. His plan foiled, Pontiac laid siege to the fort, where he was eventually joined by 900 warriors. The war expanded far beyond Detroit. In July 1763, Pontiac defeated a British but he was unable to capture the fort. He eventually lifted the siege and withdrew. Pontiac's actions contributed to the British Crown's issuance of the Proclamation of 1763... prohibiting any settlers west of the Appalachian Mountains to preserve an area for Native Americans.

He gained stature as he continued to encourage the various tribes to fight against the British. Seeking to end the war, the British made him the focus of their diplomatic efforts. He made peace with British Superintendent of Indian Affairs.

Kornplanter

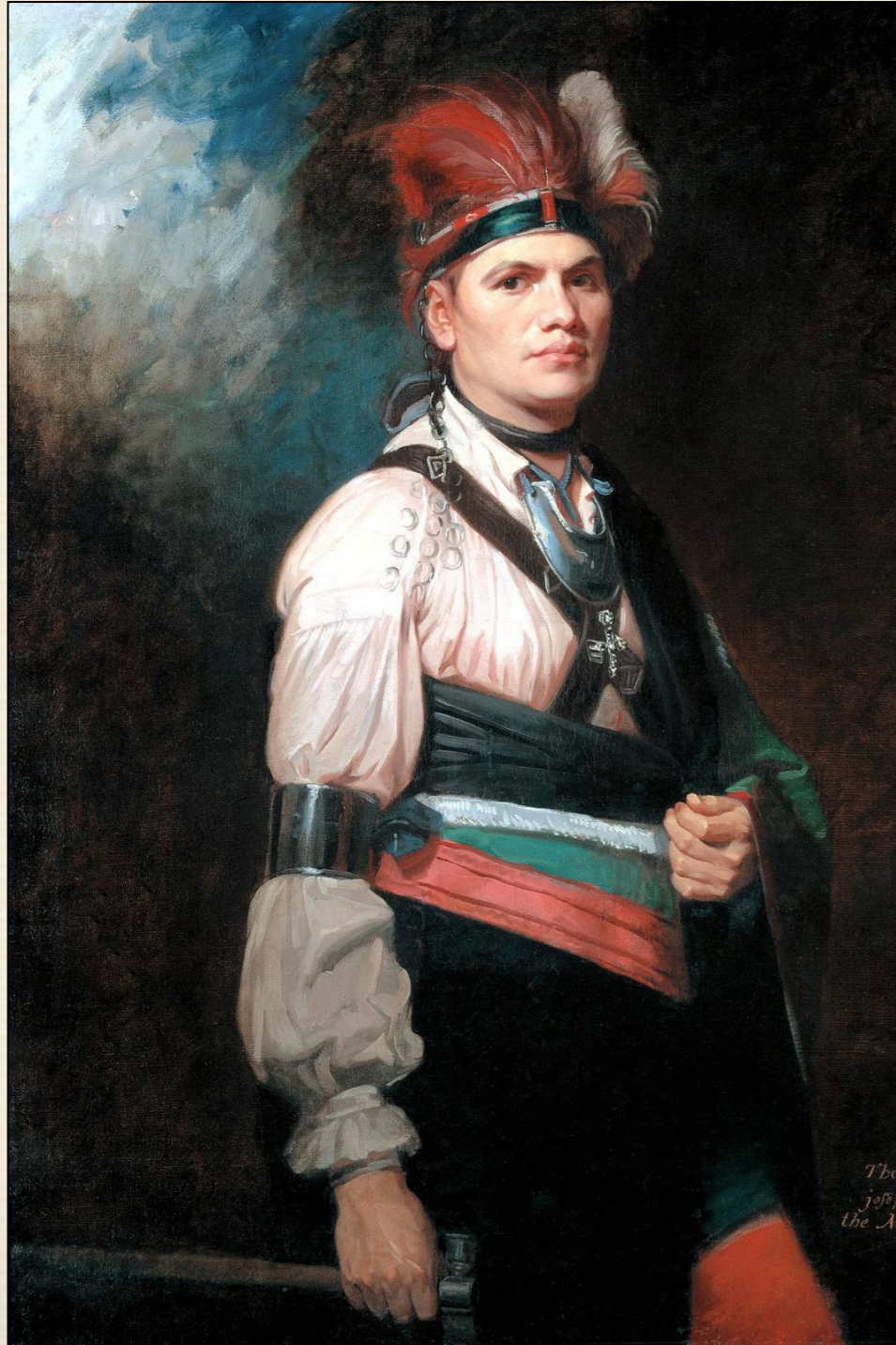


John Abeel III also known as *'Kornplanter'*-
"One Who Plants" in the Seneca
language was a Dutch-Seneca war Chief
and Diplomat of the Wolf clan.

As a chief warrior, *'Kornplanter'* fought in
'The French and Indian War' and the
American Revolutionary War. In both wars,
the Seneca and three other Iroquois nations
were allies with The French.

After the war, *'Kornplanter'* led
negotiations with the United States and was
a signatory of the ***Treaty of Fort Stanwix***
(1784). He helped gain Iroquois neutrality
during the Northwest Indian War.

Joseph Brant



Thayendanegea or **Joseph Brant** was a Mohawk Military and Political Leader, based in present-day New York, who was closely associated with Great Britain during and after the American Revolution.

Perhaps the Native American of his generation best known to the Americans and British, he met many of the most significant Anglo-American people of the age, including both *George Washington* and *King George III*.

Brant rose to prominence due to his education, abilities, and connections to British officials. During the American Revolutionary War, Brant led Mohawk and colonial Loyalists known as "***Brant's Volunteers***" against the rebels in a bitter partisan war on the New York frontier. He was accused by the Americans of committing atrocities and given the name "***Monster Brant***," but the accusations were argued by later historians to have been false.

Neolin

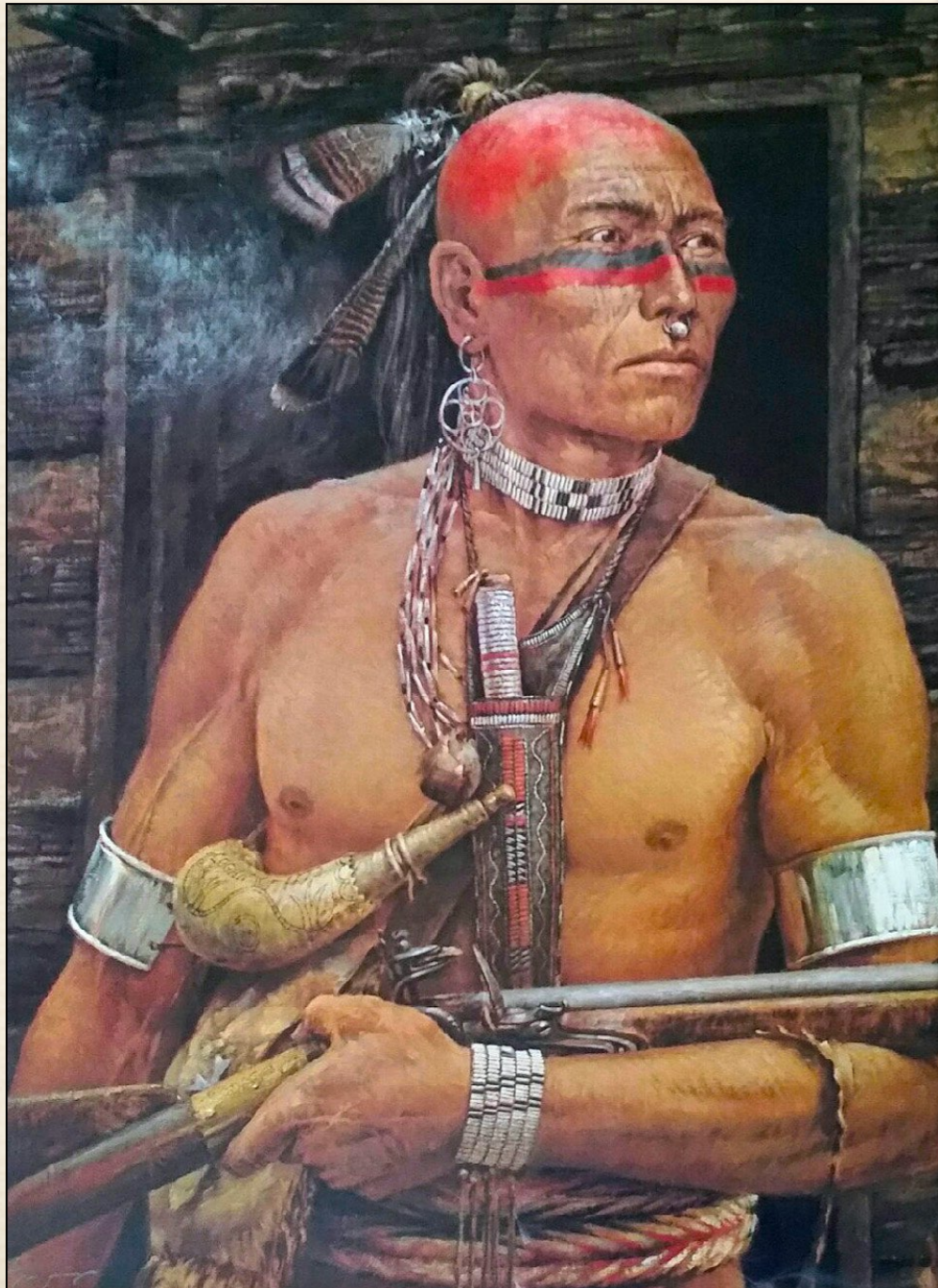


Neolin (*The Enlightened*) was a prophet of the Lenni Lenape (*also known as Delaware*) from a village in Ohio. Inspired by a religious vision in 1761, Neolin proclaimed that Native Americans needed to reject the Goods and Lifestyles of the European settlers and return to a more traditional lifestyles specifically rejecting Alcohol, Materialism, and Polygamy. Neolin's most famous follower was Pontiac

In 1761 Neolin went through a period of fasting, incantation and dreaming, during which he claimed to have been visited by the Master of Life. In his vision, Neolin was called to visit the ***Master of Life***.

He prepared as if for a hunt. His journey led him along a path which eventually forked into 3 roads. Neolin sheltered at the fork as night fell, where he noticed "*the three roads became all the brighter the darker it grew, a thing that surprised him to a point of fear.*"

Chief Logan

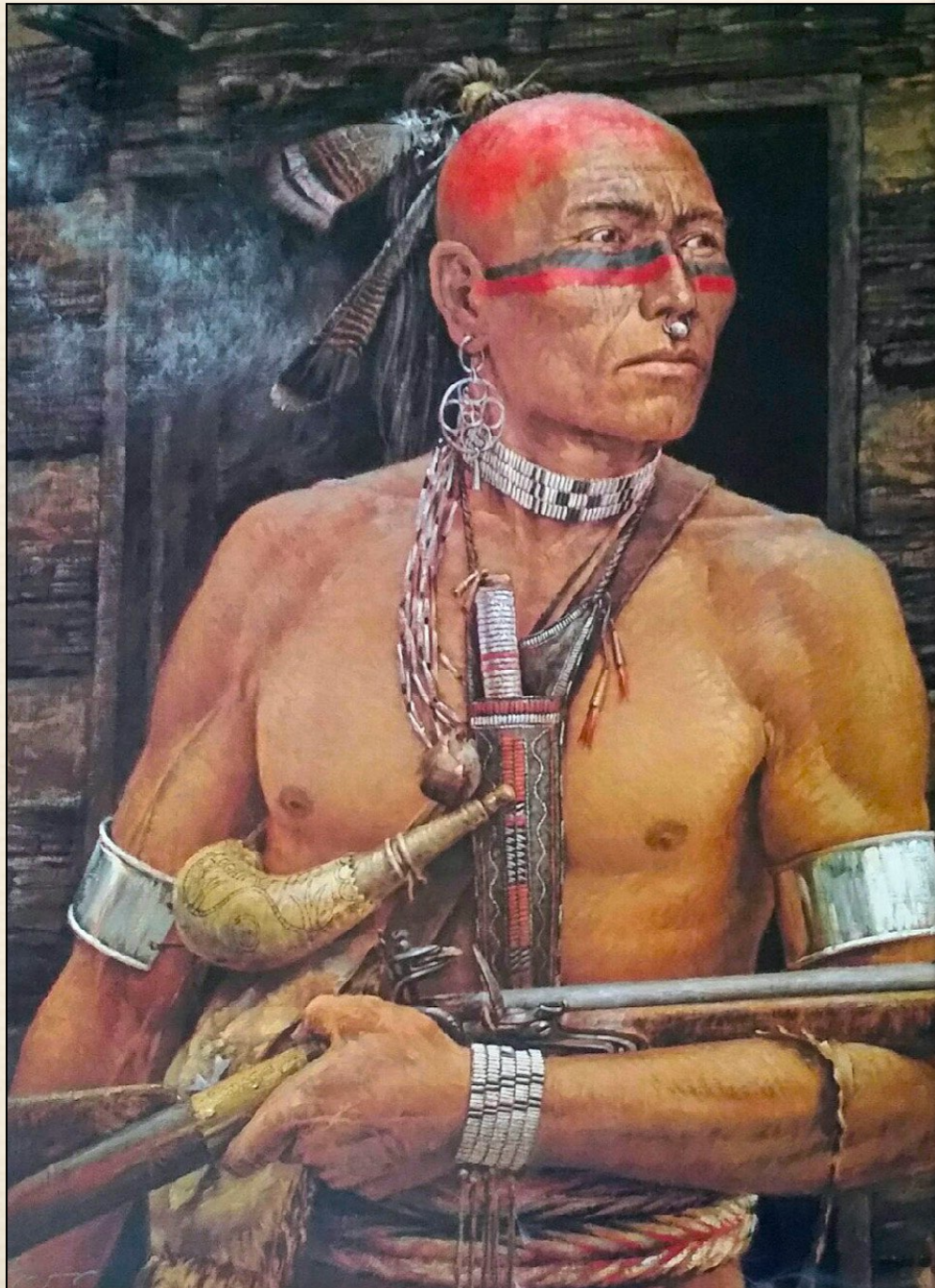


Logan the Orator was a Cayuga orator and war leader born of one of the Six Nations of the Iroquois Confederacy.

After his move to the Ohio Country, he became affiliated with the Mingo, a tribe formed from Seneca, Cayuga, Lenape and other remnant peoples. He took revenge for family members killed by Virginian Long Knives in 1774 in what is known as the *Yellow Creek Wars*.

His actions against settlers on the frontier helped spark *Dunmore's War* later that year. Logan became known for a speech, later known as *Logan's Lament*, which he reportedly delivered after the war.

Logan's Lament



“I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him not meat; if ever he came cold and naked, and he clothed him not.

During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, Logan is the friend of the white men.

I have even thought to live with you but for the injuries of one man. Col. Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not sparing even my women and children. There runs not a drop of my blood in the veins of any living creature.

This has called on me for revenge. I have sought it: I have killed many: I have fully glutted my vengeance. For my country, I rejoice at the beams of peace. But do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one.”

Buckongahelas



Buckongahelas together with *Little Turtle* and *Blue Jacket*, achieved the greatest victory won by Native Americans, killing 600. He was a regionally and nationally renowned Lenape chief, councilor, and warrior. He was active from the days of the French and Indian War (*Seven Years' War*) through the Northwest Indian Wars, after the United States achieved independence and settlers encroached on territory beyond the Appalachian Mountains and Ohio River.

He became involved in the Western Confederacy of mostly Algonquian-speaking peoples, who were seeking to repel American settlers. The chief led his Lenape band from present-day Delaware westward, eventually to the White River area of present-day Muncie, Indiana.

One of the most powerful war chiefs on the White River, Buckongahelas was respected by the Americans as a chief, although he did not have the position to do political negotiations.

Blue Jacket



Blue Jacket, or **Weyapiersenwah** was a war chief of the Shawnee people, known for his militant defense of Shawnee lands in the Ohio Country.

Perhaps the pre-eminent American Indian leader in the Northwest Indian War, in which a Pantribal Confederacy fought several battles with the Nascent United States, he was an important predecessor of the famous Shawnee leader Tecumseh.

Red Jacket



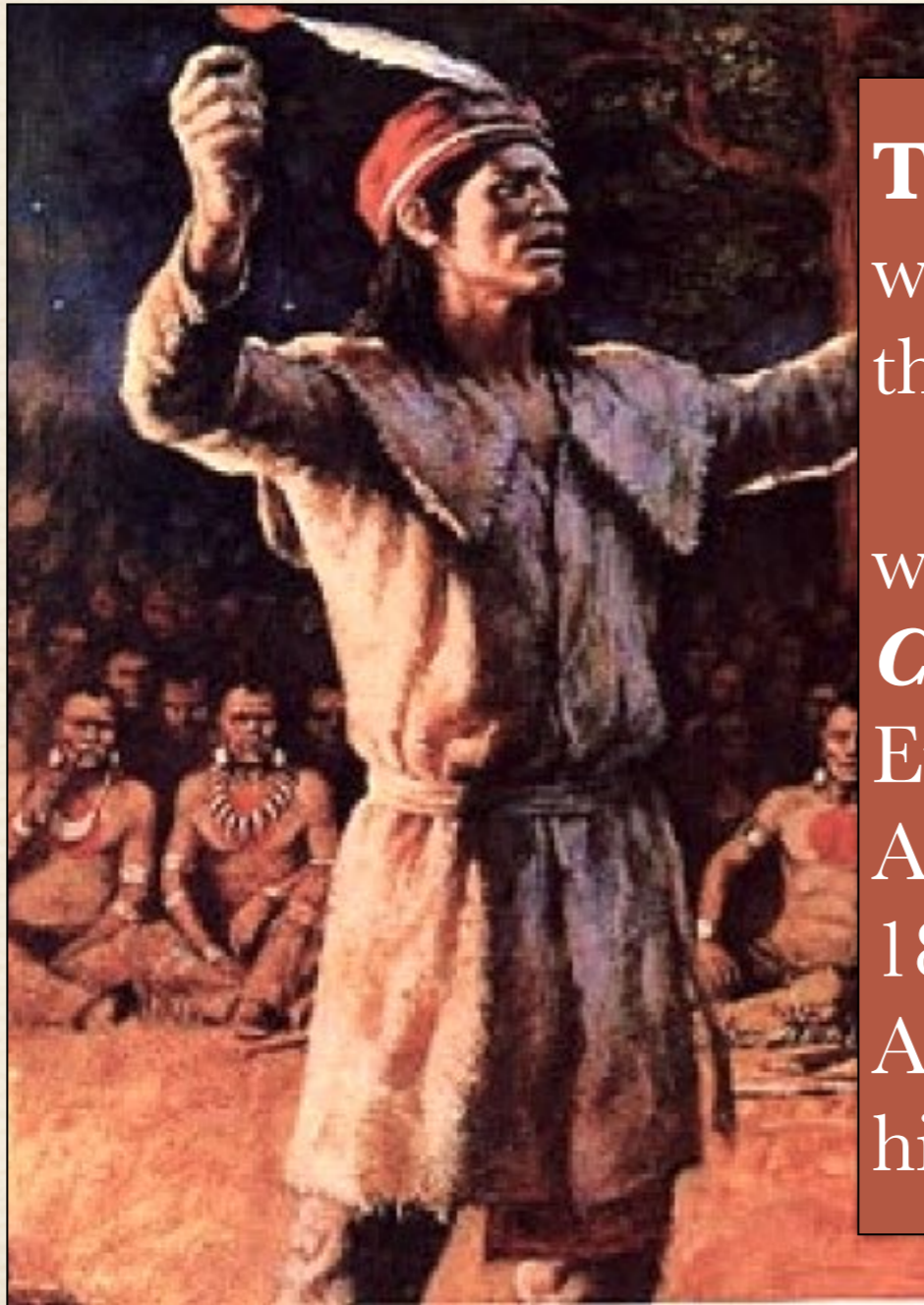
Red Jacket or *Sagoyewatha* [Keeper Awake - because of his oratorical skills] was a Seneca Orator and Chief of *The Wolf Clan*, based in Western New York.

On behalf of his Nation, he negotiated with the United States after the American Revolution, when the Seneca (British Allies) were forced to cede much land following the defeat of the British; when he signed the *Treaty of Canandaigua* (one of the earliest treaties between a Native Nation and the United States - 1794).

He helped secure some Seneca Territory in New York State, although most of his people had migrated to Canada for resettlement after the *Paris Treaty*.

Red Jacket's speech on "*Religion for the White Man and the Red*" (1805) has been preserved as an example of his great oratorical style.

Tecumseh



Tecumseh was a Shawnee Chief and Warrior who promoted resistance to the expansion of the United States into Native American lands.

A persuasive orator, Tecumseh traveled widely, forming a *Native American Confederacy* and promoting intertribal unity. Even though his efforts to unite Native Americans ended with his death in the War of 1812, he became an iconic folk hero in American, Indigenous, and Canadian popular history.

Tenskwatawa



Tenskwatawa was a Native American Religious and Political Leader of the Shawnee Tribe, known as *The Prophet or the Shawnee Prophet*. He was *A Younger Brother of Tecumseh*, a leader of the Shawnee.

In his early years Tenskwatawa was given the name *Lalawethika* ("*He Makes a Loud Noise*" or "*The Noise Maker*"), but he changed it around 1805 and transformed himself... from a hapless, alcoholic youth into an influential spiritual leader.

Tenskwatawa denounced the Americans, calling them the offspring of the Evil Spirit, and led a purification movement that promoted unity among the Indigenous peoples of North America, rejected acculturation to the American way of life, and encouraged his followers to pursue traditional ways.

Major Ridge



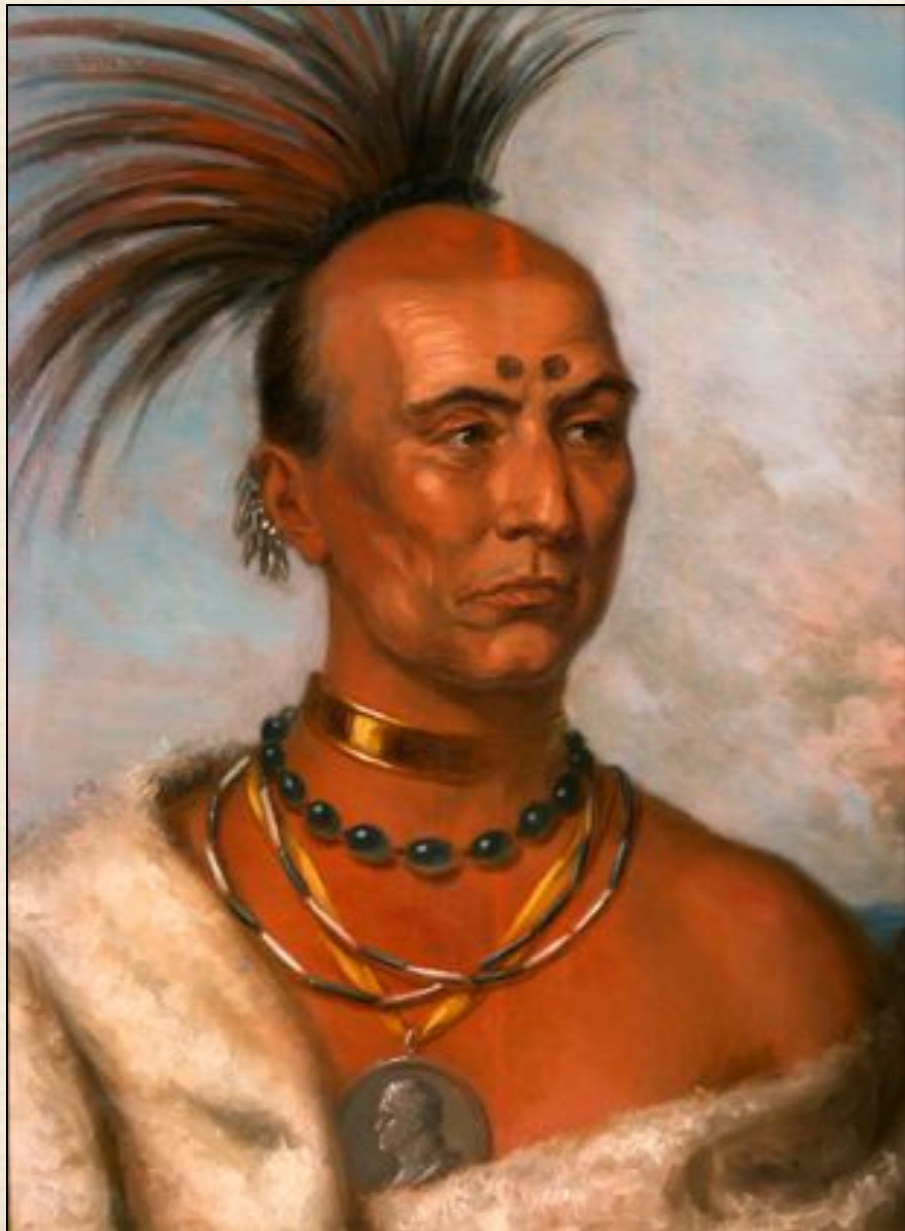
Major Ridge, 'The Ridge' (and sometimes **Pathkiller II**) was a Cherokee Leader, a member of the Tribal Council, and a Lawmaker. As a warrior, he fought in the Cherokee-American wars against American frontiersmen.

Later, Major Ridge led the Cherokee in alliances with **General Andrew Jackson** and the United States in **The Creek and Seminole Wars** of the early 19th century.

Along with Charles R. Hicks and James Vann... Ridge was part of the "**Cherokee Triumvirate**," a group of rising younger chiefs in the early nineteenth-century Cherokee Nation who supported acculturation and other changes in how the people dealt with the United States.

All identified as Cherokee; they were of mixed race and had some exposure to European-American culture. Ridge became a Wealthy Planter, Slave Owner, and Ferryman in Georgia.

Black Hawk (Sauk Leader)



Black Hawk, was a Sauk Leader and Warrior who lived in what is now the Midwestern United States.

Although he had inherited an important historic sacred bundle from his father, he was not a hereditary Civil Chief. Black Hawk earned his status as a War Chief or Captain by his actions: leading raiding and war parties as a young man and then a band of Sauk warriors during ***The Black Hawk War of 1832.***

During ***The War of 1812***, Black Hawk fought on the side of the British against the US in the hope of pushing white American settlers away from Sauk territory.

Later, he led a band of Sauk and Fox Warriors, known as the '*British Band*,' against white settlers in Illinois and present-day Wisconsin during the 1832 Black Hawk War. After the war, he was captured by US forces and taken to the Eastern US, where he and other war leaders were taken on a tour of several cities.

Lone Horn



Lone Horn, also called **One Horn**, was born in present-day South Dakota, was chief of the Wakpokinyan (*Flies Along the Stream*) band of the Minneconjou Lakota.

Lone Horn's sons were *Spotted Elk* (later known as *Big Foot*) and *Touch the Clouds*, *Rattling Blanket Woman* was his sister, and *Crazy Horse* was his nephew.

He participated in the signing of *The Treaty of Fort Laramie in 1868*. *Old Chief Smoke* was Lone Horn's maternal uncle. Lone Horn died near *Bear Butte* in 1877 from old age.

After Lone Horn's death his adopted son *Spotted Elk* eventually became chief of the Minneconjou and was later killed along with his people at the Wounded Knee Massacre in 1890.

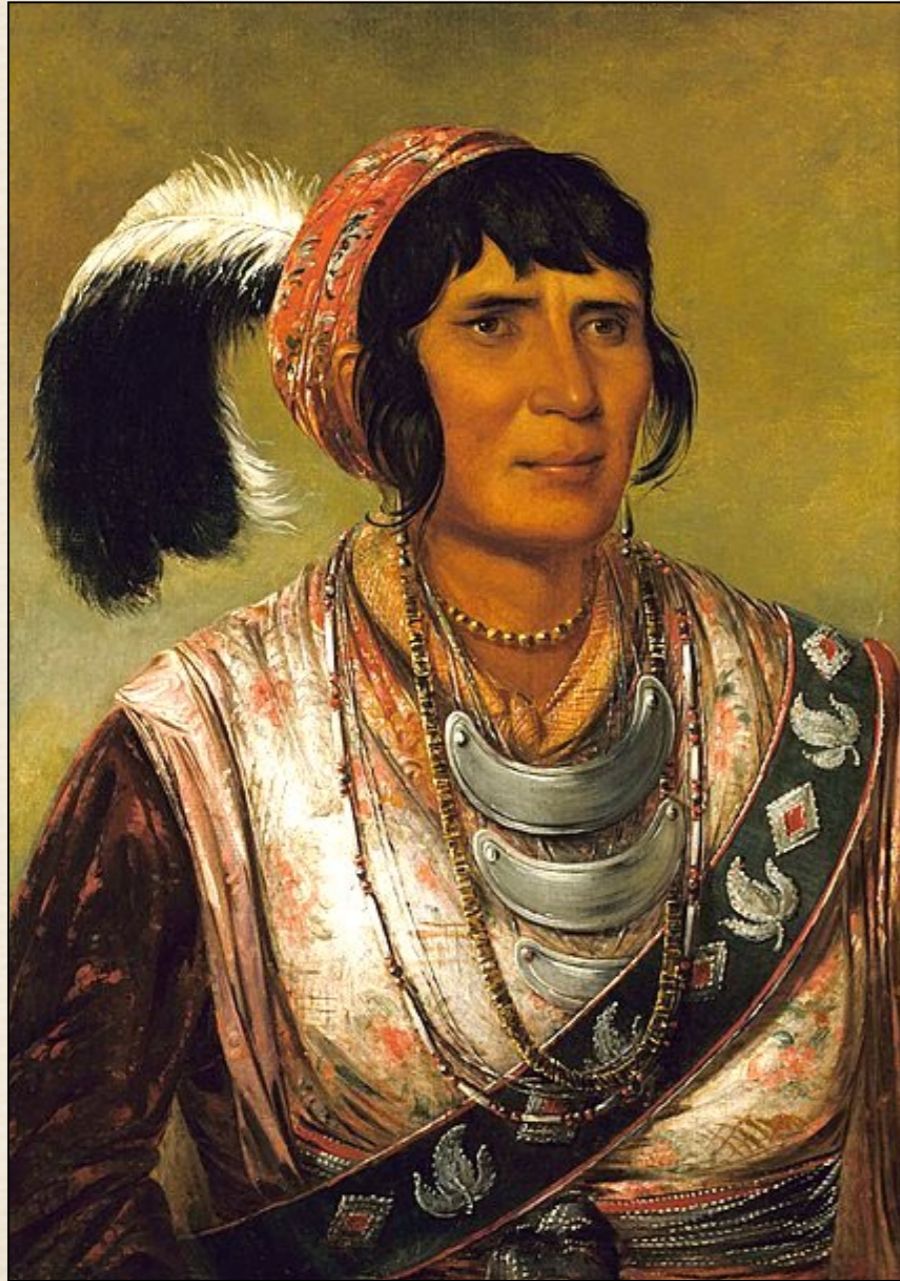
Baishan



Baishan ("Knife"), son of the famed chief *Fuerte aka Soldato Fiero*, was a most respected war leader among the Tchihende bands along almost three decades from the beginning of 1830s, and the Principal Chief the *Warm Springs* local group of the Tchihende ("**Chihenne**") Apaches after Fuerte's death in 1837 near Janos; he was also the second principal chief of the whole ***Tchihende (or Mimbrenño) Apaches*** after his long-time companion (and possibly brother-in-law) ***Mangas Coloradas***, chief of the Coppermine Local group of the same ***Tchihende (or "Chihenne") Apaches***.

His name was translated by the Mexicans as ***Cuchillo ("Knife")*** or ***Cuchillo Negro ("Black Knife")***, because of the Apache practice of blackening their weapons to make them less conspicuous.

Osceola



Osceola named **Billy Powell** at birth in Alabama, became an influential leader of the Seminole people in Florida.

His mother was Muscogee, and his great-grandfather was a Scotsman, **James McQueen**. He was reared by his mother in the Creek (Muscogee) Tradition. When he was a child, they migrated to Florida with other Red Stick refugees, led by a relative, **Peter McQueen**, after their group's defeat in 1814 in **The Creek Wars**. There they became part of what was known as the **Seminole People**.

In 1836, Osceola led a small group of warriors in the Seminole resistance during **The Second Seminole War**, when the United States tried to remove the tribe from their lands in Florida to Indian Territory west of the Mississippi River.

He became an adviser to **Micanopy**, **The Principal Chief of the Seminole** from 1825 to 1849. Osceola led the Seminole resistance to removal until he was captured on October 21, 1837, by deception, under a flag of truce.

Mangas Coloradas



Mangas Coloradas or **Mangus-Colorado**, alias "**Red Sleeve**" or **Dasoda-hae** ("He Just Sits There") was an Apache Tribal Chief and a member of the *Mimbrenño (Tchihende) Division* of the Central Apaches, whose homeland stretched west from the Rio Grande to include most of what is present-day southwestern New Mexico.

He was the father-in-law of the **Chiricahua Chief Cochise**, the **Mimbrenño chief Victorio**, and **The Mescalero Chief Kutuhala or Kutbhalla**. He is regarded as one of the most important Native American leaders of the 19th century due to his fighting achievements and numerous victories against the Mexicans and Americans.

Nana



Kas-tziden (*"Broken Foot"*) or **Haskenaditla** (*"Angry, He is Agitated"*), more widely known by his Mexican-Spanish appellation **Nana** (*"Grandma" or "Lullaby"*), was a warrior and chief of the **Chihenne Band** (better known as *Warm Springs Apache*) of the **Chiricahua Apache**. A trusted Lieutenant to Cuchillo Negro and Mangas Coloradas, in the 1850s and 1860s he was one of the best known leaders of the **Chihenne**, along with Tudeevia (*Dudeevia, better known as Delgadito - "Little Thin" "Skinny"*), Ponce and Loco (*"crazy", "mad"*). **He was a nephew of Delgadito, and married a sister of Geronimo.**

Cochise



Cochise *Shi-ka-She* or *A-da-tli-chi*, having the quality or strength of an oak; was leader of the Chihuicahui Local group of the **Chokonen and Principal Nantan** of the **Chokonen Band** of the **Chiricahua Apache**. A key war leader during **The Apache Wars**, he led an uprising that began in 1861 and persisted until a peace treaty was negotiated in 1872.

Cochise lived in the area that is now the northern region of Sonora, Mexico; New Mexico and Arizona. As Spain and later Mexico attempted to gain dominion over the **Chiricahua lands**, the indigenous groups became increasingly resistant.

Cycles of warfare developed, which the Apache mostly won. Eventually, the Spanish tried a different approach; *they tried to make the Apache dependent (thereby placating them)*, giving them older firearms and liquor rations issued by the colonial government (this was called the **“Calvez Peace Policy”**).

After Mexico gained independence from Spain and took control of this territory, it ended the practice, perhaps lacking the resources (and/or possibly the will) to continue it. The various Chiricahua bands resumed raiding in the 1830s to acquire what they wanted after the Mexicans stopped selling these goods to them.

Billy Bowlegs



Holata Micco meaning ‘**Alligator Chief**’; known by whites as **Chief Billy Bowlegs**) was an important leader of the Seminoles in Florida during *The Second Seminole War* and was the remaining Seminole's most prominent chief during *The Third Seminole War*, when he led the Seminoles' last major resistance against the United States government.

With the possibilities of military victory dwindling and facing starvation, he finally agreed to relocate with his people to Indian Territory (*present-day Oklahoma*) in 1858. He is buried in Fort Gibson National Cemetery, Muskogee County, Oklahoma.

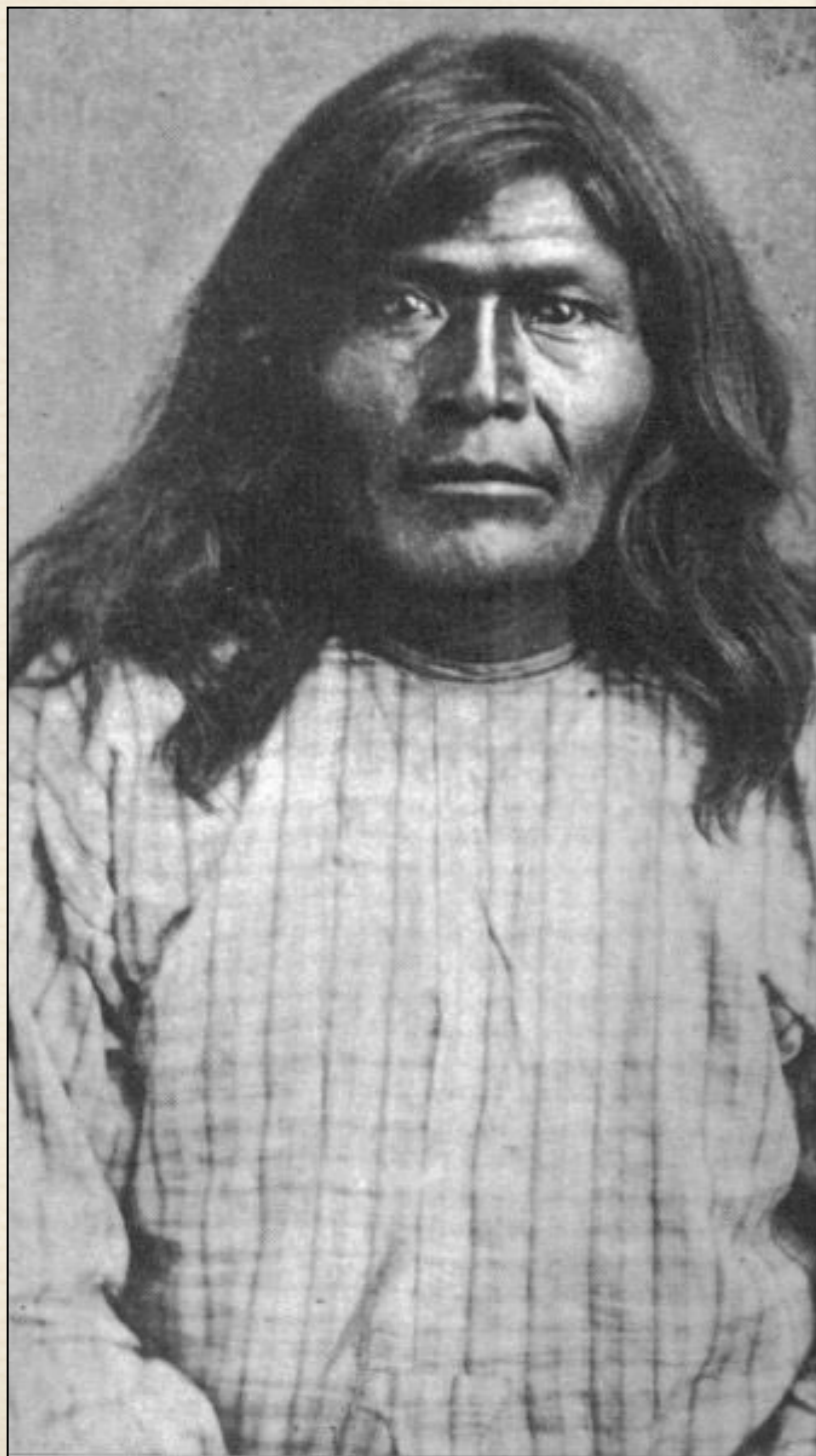
Black Kettle



Black Kettle was a prominent leader of the *Southern Cheyenne* during the American Indian Wars. Born to the *Northern Só'taeo'o/Só'taétaneo'o* band of the Northern Cheyenne in the Black Hills of present-day South Dakota, he later married into the *Wotápio/Wutapai* band (*one mixed Cheyenne-Kiowa band with Lakota Sioux origin*) of the Southern Cheyenne.

Black Kettle is often remembered as a peacemaker who accepted treaties with the U.S. government to protect his people. On November 27, 1868, while attempting to escape *The Battle of Washita River* with his wife, he was shot and killed by soldiers of the U.S. 7th Cavalry.

Victorio



Victorio was a Warrior and Chief of the *Warm Springs Band* of the Tchiende (or Chihenne, often called Mimbrenño) division of the central Apaches in what is now the American states of Texas, New Mexico, Arizona, and the Mexican states of Sonora and Chihuahua.

In Victorio's War from September 1879 to October 1880, Victorio led a band of Apaches, never numbering more than 200 men, in a running battle with the U.S. and Mexican armies and the civilian population of New Mexico, Texas, and northern Mexico, fighting two dozen skirmishes and battles.

He and most of his followers were killed or captured by the Mexican army in *The Battle of Tres Castillos* in October 1880.

Sitting Bull



Sitting Bull was a *Hunkpapa Lakota* leader who led his people during years of resistance against United States government policies. He was killed by Indian agency police on the Standing Rock Indian Reservation during an attempt to arrest him, at a time when authorities feared that he would join *The Ghost Dance* movement.

Before *The Battle of the Little Bighorn*, Sitting Bull had a vision in which he saw many soldiers, "*as thick as grasshoppers*," falling upside down into a Lakota camp, which his people took as a foreshadowing of a major victory in which many soldiers would be killed.

About three weeks later, the confederated *Lakota Tribes* with *The Northern Cheyenne* defeated the 7th Cavalry under Lt. Col. George Armstrong Custer on June 25, 1876, annihilating Custer's Battalion bearing out Sitting Bull's prophetic vision.

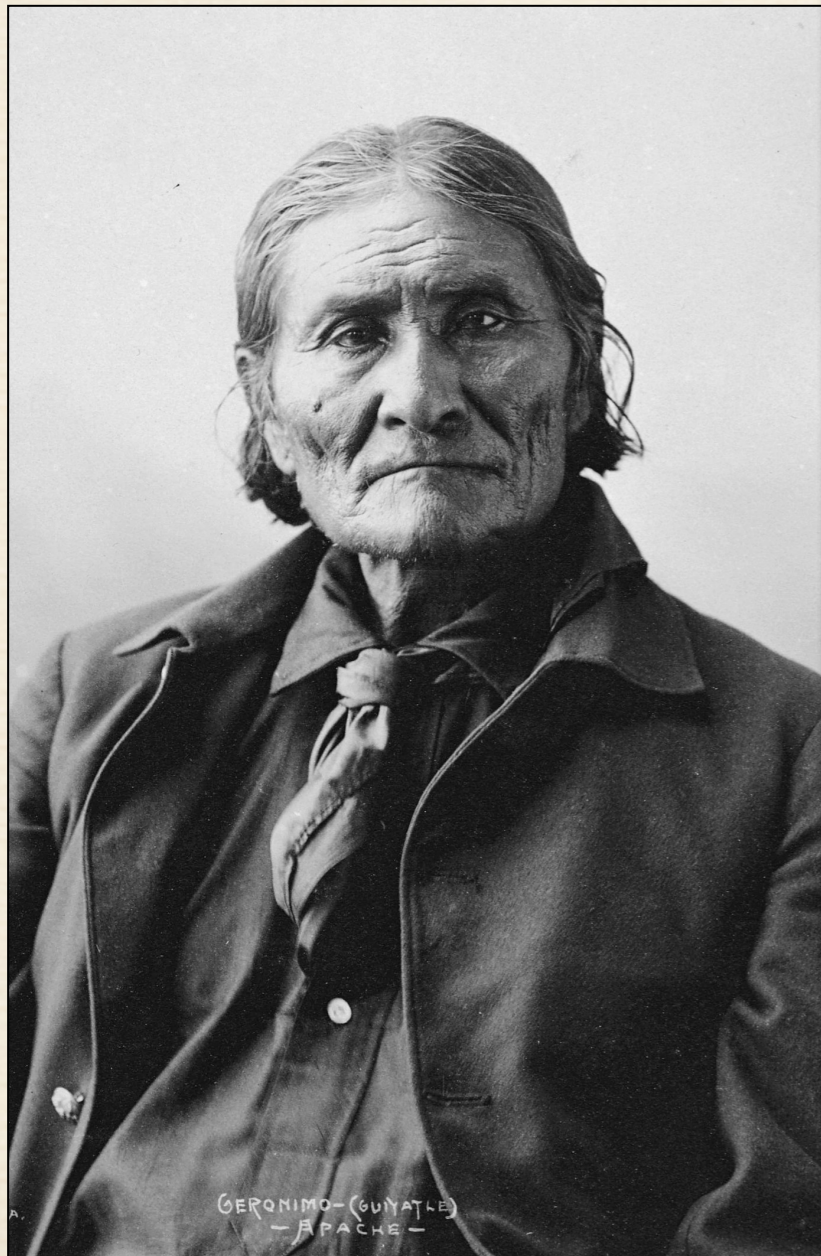
Geronimo

Geronimo (Mescalero-Chiricahua) was a *Prominent Leader* and *Medicine Man* from the Apache people. Geronimo joined with other Apache bands to carry out numerous raids, against Mexican and U.S. military campaigns in the Northern Mexico and in Southwestern Territories (New Mexico and Arizona).

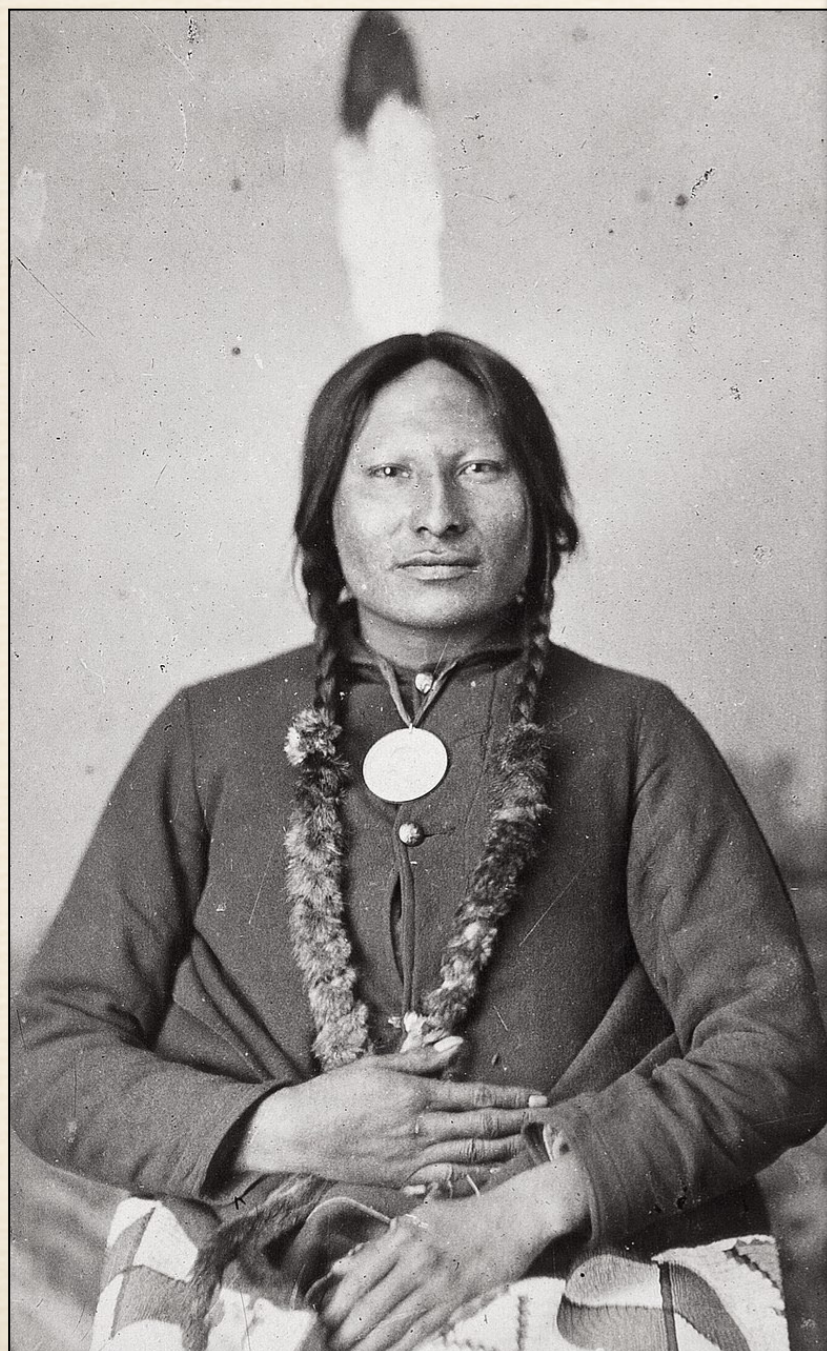
Geronimo's raids and related combat actions were a part of the prolonged period of the Apache unrest, which started with American Settlements on Apache Lands following America's war the war with Mexico in 1848.

They resented restrictions on their customary lifestyle. Geronimo led breakouts from several reservations in the attempt to always return his people to their ***Nomadic Lifestyle***. During Geronimo's final period of conflicts, he surrendered three times and eventually accepted life on reservations.

Since he was a superb leader in raiding and warfare, he frequently led large numbers of men. At any one time, he would be in command of between 30-50 Apaches.



Rain In The Face



Rain In The Face was born in the Dakota Territory about 1835... he was from the *Lakota Nation*.

His name may have been a result of a fight when he was a boy in which his face was splattered like rain with his Cheyenne adversary's blood.

Late in his life, the chief related that the name was reinforced by an incident when he was a young man where he was in a battle in a heavy rainstorm. At the end of the lengthy combat, his face was streaked with war paint.

He fought the U.S. Army in present-day Wyoming. He was involved in fighting in Montana. He returned to the *Standing Rock Reservation*, but was arrested by Captain Thomas Custer on orders of General George A. Custer for murder. He was taken to Ft. Lincoln and incarcerated. However, he escaped and returned to the reservation... he then fled to the Powder River in Wyoming. He joined Sitting Bull's band and traveled with him to the Little Big Horn.

During the fighting at the Battle of Little Big Horn, Rain-in-the-Face cut the heart out of Thomas Custer, a feat that was popularized by American poet Henry Wadsworth Longfellow in "The Revenge of Rain in the Face"

'Revenge of Rain In The Face'

- by Henry Wadsworth Longfellow -



*In that desolate land and lone,
Where the Big Horn and Yellowstone
Roar down their mountain path,
By their fires the Sioux Chiefs
Muttered their woes and griefs
And the menace of their wrath.*

*"Revenge!" cried Rain-in-the-Face,
"Revenge upon all the race
Of the White Chief with yellow hair!"
And the mountains dark and high
From their crags re-echoed the cry
Of his anger and despair.*

*In the meadow, spreading wide
By woodland and river-side
The Indian village stood;
All was silent as a dream,
Save the rushing of the stream
And the blue-jay in the wood.*

*In his war paint and his beads,
Like a bison among the reeds,
In ambush the Sitting Bull
Lay with three thousand braves
Crouched in the clefts and caves,
Savage, unmerciful!*

*Into the fatal snare
The White Chief with yellow hair
And his three hundred men
Dashed headlong, sword in hand;
But of that gallant band
Not one returned again.*

*The sudden darkness of death
Overwhelmed them like the breath
And smoke of a furnace fire:
By the river's bank, and between
The rocks of the ravine,
They lay in their bloody attire.*

*But the foemen fled in the night,
And Rain-in-the-Face, in his flight,
Uplifted high in air
As a ghastly trophy, bore
The brave heart, that beat no more,
Of the White Chief with yellow hair.*

*Whose was the right and the wrong?
Sing it, O funeral song,
With a voice that is full of tears,
And say that our broken faith
Wrought all this ruin and scathe,
In the Year of a Hundred Years.*

Captain Jack



Captain Jack was the chief of the Modoc (California and Oregon). His name in the Modoc language was “**Strikes the Water Brashly.**” He was the only Native American leader to be charged with war crimes. His tribe was forcibly moved to the Klamath Indian Reservation in Oregon. The Klamath tribe already occupied this land, and with the arrival of the Modoc’s the two tribes became rivals. After being poorly treated by the larger Klamath tribe... Captain Jack led the Modoc back to their lands in California. In 1869 the Modoc tribe was rounded up by the United States Army and taken back to the Klamath Reservation.

Captain Jack moved again - the Army was sent out once again to round up Captain Jack, to have him back to the Klamath Reservation. During negotiations a fight broke out between a soldier, and one of the Modoc men. This encounter brought about the “*Battle of Lost River.*”

He moved his people once again to the Lava Beds in northeastern California. The Army once again, located the Modoc’s, and a war broke out. Captain Jack killed the army’s general... and one of his warrior **Boston Charley** killed a California minister. Captain Jack was then captured and turned in by one of his own people. He was tried by a military court... found guilty of two murders, and was hanged in 1873.

Crazy Horse



Crazy Horse was a Lakota war leader of the Oglala band in the 19th century. He took up arms against the United States in order to fight against the encroachment by white American settlers on his lands - trying to preserve the traditional way of life of the Lakota people.

His participation in several famous battles on the northern Great Plains... acted as a decoy at The Battle of the Little Bighorn . And the in turn led his war party to victory, earned him great respect from both his enemies and his own people.

Four months after surrendering to U.S. troops under General Crook... Crazy Horse was fatally wounded by a bayonet-wielding military guard while allegedly resisting imprisonment at Camp Robinson in Nebraska.

He ranks among the most notable and iconic of Native American warriors and was honored by the U.S. Postal Service in 1982 with a 13¢ Great Americans series postage stamp.

Lozen



Lozen was a warrior and prophet of the Chiricahua Apache. She was the sister of Victorio, a prominent chief. Lozen was, according to legends, able to use her powers of prayer in battle to quickly learn the movements of the enemy. Victorio introduced her to Nana, "Lozen is my right hand ... strong as a man, braver than most, and cunning in strategy. Lozen is a shield to her people.

"Lozen would stand with her arms outstretched, chant a prayer to Ussen, the Apaches' supreme deity, and then slowly turn around." Lozen's prayer is translated in Eve Ball's book *In the Days of Victorio*:

**Upon this earth
On which we live
Ussen has Power
This Power is mine
For locating the enemy.
I search for that Enemy
Which only Ussen the Great
Can show to me.**

Chief Joseph



“Tell General Howard I know his heart. What he told me before, I have it in my heart. I am tired of fighting. It is cold, and we have no blankets; the little children are freezing to death...some have run away to the hills, and have no blankets, no food.

No one knows where they are - perhaps freezing to death. I want to have time to look for my children, to see how many I can find. Maybe I shall find them among the dead. Hear me, my Chiefs! I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more forever.

Chief Joseph was a leader of the *Nez Perce* (Pacific Northwest). He succeeded his father Chief Joseph the Elder.

Chief Joseph led his band during the most tumultuous period in their history, when they were forcibly removed from their ancestral lands in Oregon onto a reservation in the Idaho Territory.

A series of violent encounters with White Settlers culminated in those who resisted removal, including Joseph's band and an allied band, to flee the United States in an attempt to reach political asylum alongside the Lakota people, who had sought refuge in Canada under the leadership of *Sitting Bull*.

After months of fugitive resistance, most of the surviving remnants of Joseph's followers were cornered in northern Montana... just 40 miles from the Canadian border.

Unable to fight any longer, Chief Joseph surrendered to the Army with the understanding that he and his people would be allowed to return to the reservation in western Idaho.

Touch The Clouds

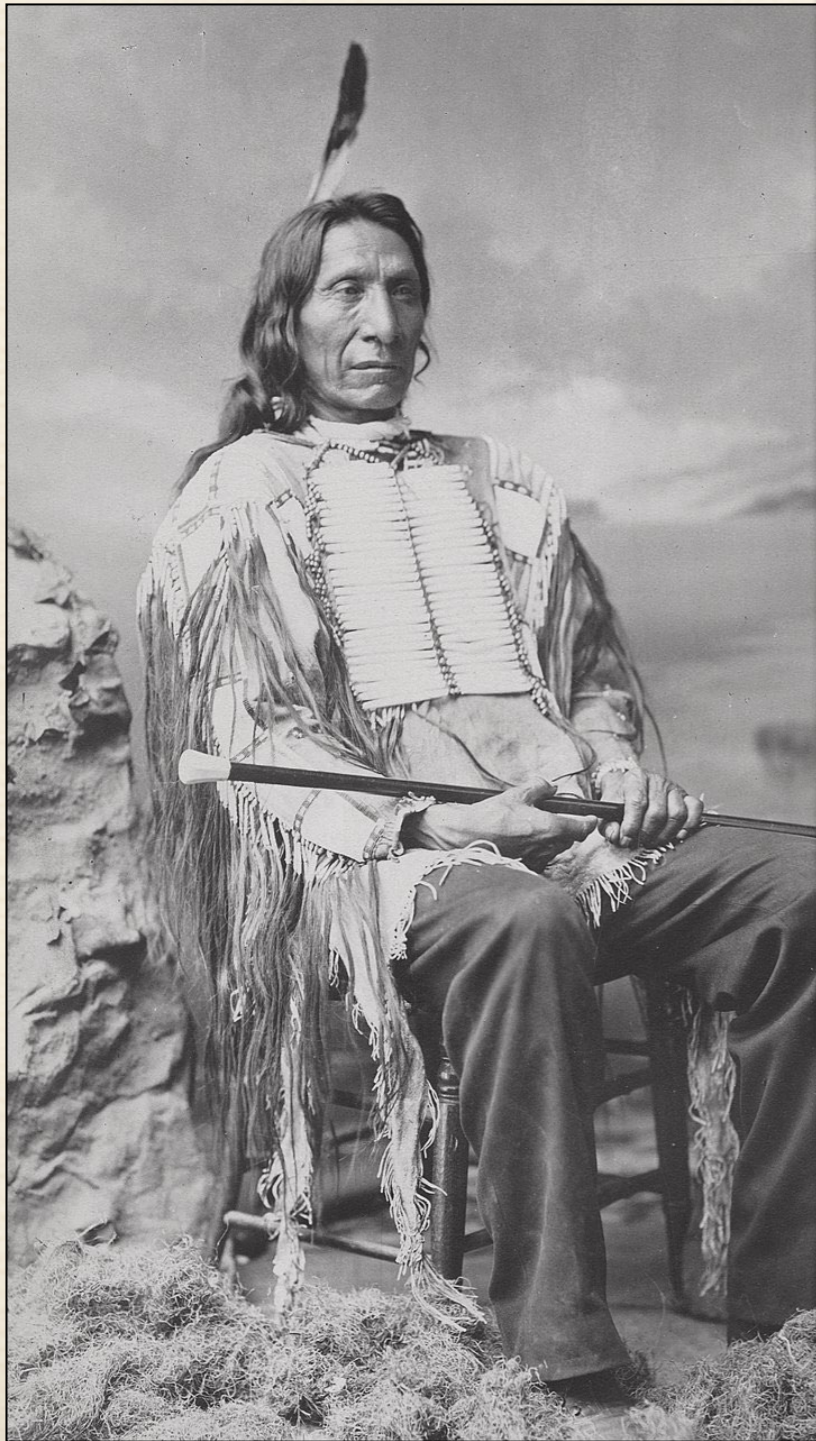


Touch the Clouds was a chief of the *Minneconjou* Teton Lakota (also known as Sioux)... they were known for his bravery and skill in battle, physical strength, and diplomacy in counsel. He was the youngest son of Lone Horn - brother to Spotted Elk, Frog, and Hook Nose. There is evidence suggesting that he was a cousin to Crazy Horse.

When Touch the Clouds's band split, the band traveled to the Cheyenne River Agency. He assumed the leadership of the band after the death of his father and retained leadership during the initial period of the Great Sioux War. After the Battle of the Little Bighorn, he took the band north, eventually surrendering at the Spotted Tail Agency, where he enlisted in the Indian Scouts.

However, not long after being present at the death of Crazy Horse, Touch the Clouds transferred with his band back to the Cheyenne River Agency. He became one of the new leaders of the *Minneconjou* at the Cheyenne River Agency in 1881, keeping his position until his death on September 5, 1905.

Red Cloud

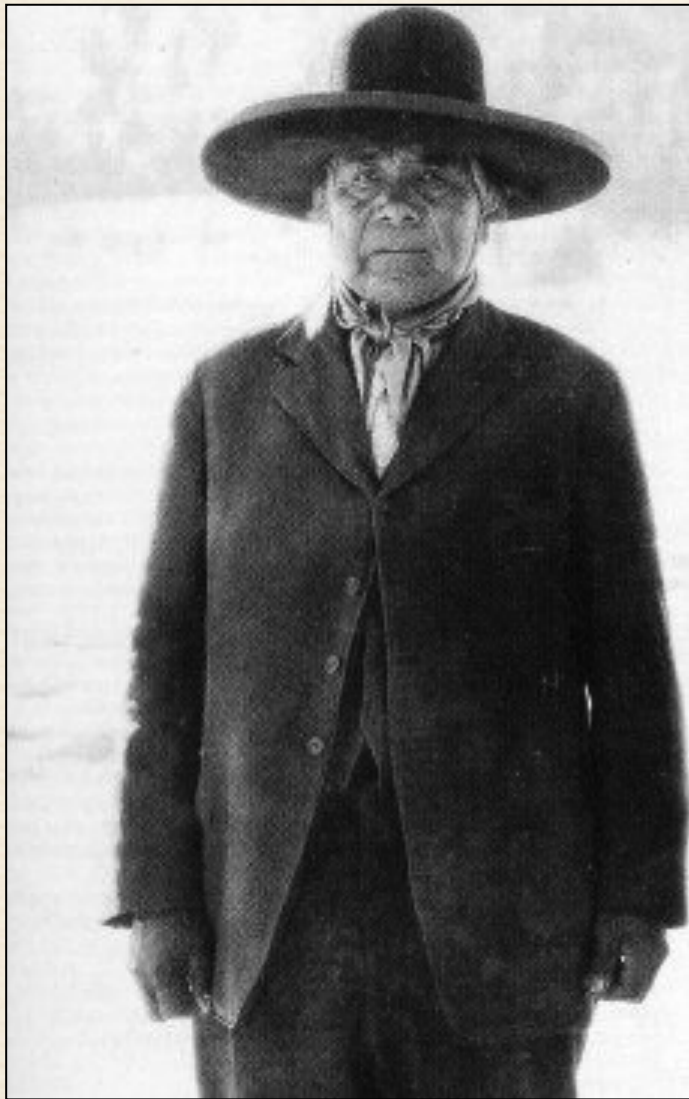


Red Cloud was one of the most important leaders of the Oglala Lakota. He was one of the most capable Native American opponents whom the Army faced in its invasion of the Western Territories. Red Cloud defeated the United States during ***Red Cloud's War***, which was a fight over control of the Powder River Country in Northeastern Wyoming and Southern Montana. The largest action of the war resulted in 81 soldiers killed; it was the worst military defeat suffered by the Army on the Great Plains until the ***Battle of the Little Bighorn*** 10 years later.

After signing *The Treaty of Fort Laramie*... Red Cloud led his people in the important transition to Reservation Life.

Some of his opponents mistakenly thought of him as the overall leader of the Sioux (Dakota, Lakota, and Nakota), but the large tribe had several major divisions and was highly decentralized. Bands among the Oglala and other divisions operated independently, though those leaders were never as renowned or highly respected as ***Red Cloud***.

Wovoka



Wovoka was a holy man and prophet of *The Ghost Dance Movement*. Ghost Dance movements have occurred in history as a rallying point to preserve traditional Native American culture and as a form of resistance to U.S. policy and American culture. Growing up with Shaman and Prophecy Traditions, it was in the company of White Settlers where Wovoka was exposed to Christian theology.

Wovoka was trained as a “*Weather Doctor*” following in his father’s footsteps. He was also known through Mason Valley as a spiritual leader. On New Year’s Day 1889, during a solar eclipse, Wovoka had a vision. He related traveling to heaven and meeting God. His vision predicted the rise of Paiute Dead and the removal of whites in their entirety from North America.

In order to bring this prophecy to pass Native Americans needed to live righteously, create cross cultural relations with other Nations and perform a traditional dance - *The Ghost Dance*. This religious movement came to be incorporated into a number of Native American belief systems.

Wovoka’s messages included teachings of nonviolence, but due to the troubled history between Native Americans and Whites Settler, the performance of *The Ghost Dance* was not received as peaceful by non-Natives. *The Massacre at Wounded Knee in Dec 1890* brought an end to the public practice of the Ghost Dance, instead it went underground. Wovoka remained a spiritual leader and healer until his death in 1932.

Looking Glass



Looking Glass was a principal Nez Perce architect of many of the military strategies employed by the Nez Perce during the Nez Perce War of 1877.

He, along with Chief Joseph, directed the 1877 retreat from eastern Oregon into Montana and onward toward the Canada–US border during the Nez Perce War.^[1]

He led the Alpowai band of the Nez Perce, which included the communities of Asotin, Alpowai, and Sapachesap along the Clearwater River in Idaho.

He inherited his name from his father, the prominent Nez Percé chief "Flint Necklace" or "Looking Glass Around Neck" and was therefore called by the whites *Looking Glass*.

Narbona



One of the wealthiest Navajo of his time due to the number of sheep and horses owned by his extended family group. He was not a "Chief" of all of the Navajo as the independent minded Navajo had no central authority. However, he was very influential in the tribe due to the status gained from his wealth, personal reputation, and age during the time he negotiated with the white men.

Narbona became one of the most prominent tribal leaders after the massacre of 24 Navajo leaders in June, 1822 at Jemez Pueblo. They had been traveling under flag of truce to a peace conference with the New Mexican government. In February 1835 he led the Navajo to a decisive victory in an ambush of a Mexican expedition in the Chuska Mountains led by Captain Blas de Hinojos. The site of the battle... Copper Pass is now known as Narbona Pass.

Narbona

In 1849, Narbona rode to meet a delegation to discuss peace terms between the Navajo and the “New Men,” those who had driven the Mexicans from the Southwest. After several misunderstandings during the meeting, translators managed to work out an acceptable list of terms for peace between the two parties.

As the peace council broke a young Navajo warrior began riding his horse to and fro, exhorting 200–300 Navajo warriors in attendance to break the new treaty immediately. A New Mexican officer claimed that the horse being ridden the Navajo warrior was his horse. The military in attendance demanded that the horse be immediately returned. The warrior refused, and the horse and its rider departed. The troops unlimbered their cannon and prepared to fire if the Navajo refused to return the, now absent, property the Americans said was stolen.

The Navajo again denied the request... the Americans opened fire with cannon as well as rifles. Narbona was mortally wounded in the fusillade, and according to eyewitnesses... was scalped by one of the New Mexico militiamen. He died days later and was buried by his sons in the traditional Navajo fashion, bound in a “death knotted” blanket and cast into a crevice. Two of his finest horses were slaughtered to ensure he would not walk to the after-life.



Barboncito



In 1849, Barboncito (Hastiin Dághaa') a Navajo political and spiritual leader. His name means "little bearded one" in Spanish (*barbón* = bearded and *-cito* = diminutive). He also was known as "Man with the Whiskers"... "The Orator"... "Blessing Speaker." He born into the Coyote Pass People. The clan at Cañon de Chelly in 1820.

Barboncito was the Head Chief of the Navajo when the Bosque Redondo Treaty of 1868 was signed. This treaty contained articles that ended hostilities between the United States and the Navajo people, as well as allowing them to return to their ancestral land at Cañon de Chelly in Arizona and having a reservation established there.

The impact of this aspect of the treaty was the end of the Long Walk of the Navajo which claimed the lives of thousands of Navajo. Of all the Navajo of his time, Barboncito is probably most responsible for the long-term success of the Navajo culture and relations with non-Navajos. As well as being established as a skillful negotiator and leader of the Navajo people. Shortly after the enactment of the Bosque Redondo Treaty, Barboncito died (1871) at Cañon de Chelly.

Manuelito



One of the wealthiest Navajo... his original name was **Bullet**. Navajo Chief known for his strong opposition to the forced relocation of his people by the U.S. government.

Little is known of Manuelito's early life. He was an established leader by 1864 when U.S. Army Colonel Kit Carson, after a war of attrition in which Navajo crops, homes, livestock, and equipment were destroyed, had 8,000 Navajos confined to the Bosque Redondo, an arid, alkaline piece of land south of Santa Fe in New Mexico Territory.

Manuelito and about 4,000 of his people would not surrender, however. Instead, they withdrew into the mountains and waged guerrilla warfare. Carson continued his policy of killing wild game and horses and destroying crops.

By the autumn of 1866 Manuelito and his people were starving and so finally surrendered. They were taken to the Bosque Redondo. Conditions were so bad that by the spring of 1868 Manuelito and a few other leaders were permitted to go to Washington, D.C., to petition the government for a new reservation. He pleaded his cause successfully, and by that autumn the Navajos were allowed to move to a new reservation, located in the area that had been their traditional homeland.

